LUTHERAN MEN

Europeans Bound for Lutheran World Federation Assembly
(See page 9)

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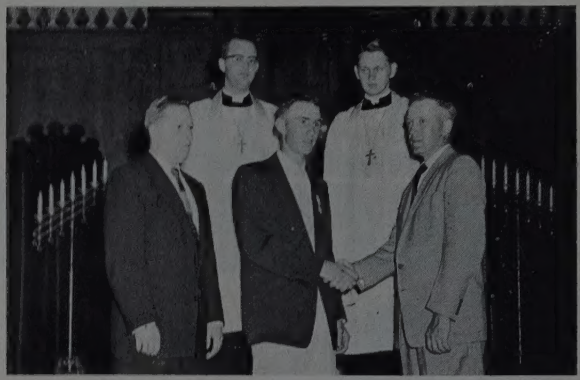
A First 4-H God-Home-Country Award



Leonard Althouse (center, front) is the first young man of his congregation to rec the 4-H God-Home-Country Award.

The award was presented in St. Paul's Lutheran Church, Postville, Ia., on May 26, Ro Sunday, after the ceremony of the Blessing of the Seed, which was held in connection the regular service on that day.

The award winner, in addition to his 4-H activity, is an outstanding leader in his gregation. He and his father operate a farm near Postville. "What the Christian Attit in 4-H Work Has Meant to Me" was the title of the young man's essay, which was par the award requirements.

LaMont Gericke (left, front) is president of the Men of the Church, who sponsored award, and on the right is Harlan Foel, the 4-H leader who presented the candidate for award.

St. Paul's Lutheran Church is one of the largest congregations in the Midwest. pastor is the Rev. Charles E. Witt (rear, left), and on the right is the Rev. Marlo D. Peter assistant pastor, who is also Rural Life chairman for the Iowa Synod.

Six young men of the congregation are now working for their Pro Deo et Patria Awa

Religious News Service Ph

LUTHERAN MEN

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SEND HERE ALL NEWS, ARTICLES, AND STORIES FOR PUBLICATION.

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Man of Indomitable Faith

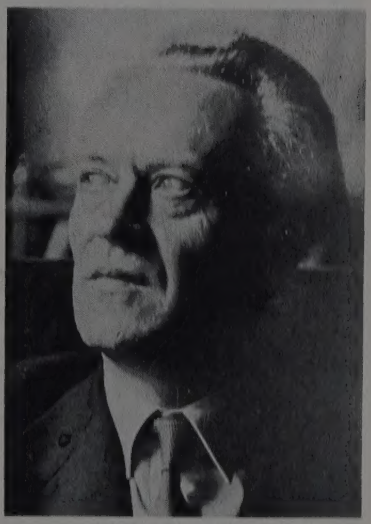
r NLC News Bureau Staff Writer

A decade ago the name of Luther- Bishop Lajos Ordass of Hungary s almost unknown outside eastern rope. Today it stands as a symbol indomitable faith and personal urage for the entire Christian rld.

Reinstated last fall as head of the ngarian Lutheran Church, he was e natural choice to preach the ening sermon at the Lutheran orld Federation's Third Assembly Minneapolis, August 15-25, a thering at which nearly all the 71 llion Lutherans in all corners of e earth will be represented.

No one has met the tall, gaunt, cetic Hungarian Primate without eling his tremendous spiritual force. is not an aggressive force that takes u by storm, but a force held quietly check, a force capable of lasting long time. This inner strength enled the 56-year-old bishop to withnd Communist-inspired attack, se charges, farcial trial and eight ars isolation—two in prison and under virtual house arrest in dapest.

During the Second World War Pas- Ordass frequently came into con- ct with and spoke out against Nazi filtration into the Church. When the tional socialist regime threatened withdraw state support from the urch, he worked out plans for an dependent financial system. He ed courageously, but failed, to bilize all Hungarian religious



Bishop Lajos Ordass

bodies against persecution of the Jews.

It was inevitable that this man of Christian conscience should conflict with the Communists as he had with

Contents

First Pastor in New York	5
Gambling (Topic)	8
Cover Photo	9
In Memoriam Memberships	11
Scouting in the ULCA	14
News of Men	15
Education for Living	16
News from Headquarters	18
Pittsburgh Convention	20
The Use of Time	24

the Nazis. In 1948 the Reds announced their intention to take over the extensive system of church schools. Bishop Ordass was in Geneva on church business. He said he would not make plans to oppose the Reds, but neither would he give consent. Again people begged him not to go back to almost certain imprisonment, perhaps death.

"You pray," he said, "we'll do the suffering."

He returned to Budapest. A Hungarian government official harangued him. He said it was the bishop's duty to "lead the people to trust their government." The bishop replied that his duty was to God and the only propaganda he could teach was the Gospel of Christ.

On the night of August 24, 1948, Lajos Ordass was arrested and held 24 hours for questioning. He was given the option of resigning as bishop. He refused. Again on September 7 he was given 24 hours in which to resign. Again he refused, and next day was herded off to prison.

Government-directed newspapers launched a heavy attack upon the bishop, but failed to discredit him in the eyes of his people. When his trial was held on trumped-up charges of failure to report receipt of relief funds from America, the Lutheran churches of Budapest were crowded with those who came early in the morning to pray for their beloved bishop and many stood outside praying in the streets.

The court sentenced Bishop Ordass to two years in prison and deprived him of his civil rights for five years, fining him 3,000 forint, about $225.00. Released after twenty months, he went into forced re ment. Only a month before, in A of 1950, he had been deposed by Church.

Lutherans the world over n ceased to work for the rehabilita of the persecuted bishop. After e years, through the efforts of offic of the Lutheran World Federat vindication and resoration came the fall of 1956. His people were o joyed. An old woman spoke for t all when she exulted, "Now we h our proper bishop back again."

If Bishop Ordass never became symbol of the Hungarian peop struggle against communism as the wider-publicized Cardinal Mi szenty, perhaps it was because his titude is more that of a Ghandi t a Gregor VII. Where the Ron Catholic cardinal in one traditi often urged his flock to defend spiritual in the political arena, Lutheran bishop, true to his traditi kept away from politics. But he an equally implacable enemy of co munism.

"The Hungarian Lutheran Churc he said at his trial, "does not look the suffering of martyrdom, but i not afraid of it and does not shr from it."

Recent photographs coming out Hungary since his rehabilitation fall show streaks of white in bishop's thinning hair, deeper lines and cavernous hollows in cheeks. But there is the same gen almost exalted serenity in his ey and the same strong, firmly set j

A Lutheran churchman who visi Bishop Ordass last summer in Bu pest just prior to his rehabilitati said, "I have visited a saint."

17th Century New Amsterdam

he First Lutheran Pastor in New York

PHARES G. BEER

is year marks the 300th anniversary of the arrival in this country the Rev. Johannes Ernestus Gutwasser, the first Lutheran pastor New York.

Part One

The earliest Lutherans to reach any t of the mainland of the United tes came with the dutch colony m Holland to New Amsterdam in 23, or even earlier, with the Dutch ding expeditions between 1612 l that date. Many of the early tch settlers were Lutherans who l Holland for religious liberty in ierica.

n the first half of the 17th Cen- y the Lutheran Church was by law hibited and oppressed in Nether- ds. When the power of the papists l come to an end, the Reformed urch gained the ascendency, and Calvinists reaped where the Lu- rans had sowed with tears. They secuted the Lutherans, forbidding Lutheran worship in churches and homes. Nevertheless the Lutheran Church grew to some extent in Amsterdam, Antwerp, and a few other places.

In 1626, when Peter Minuit, a native German from Rhenish Prussia, became director-general of the Dutch colony, the first Reformed pastors, or Ziekentroosters, or comforters of the sick arrived in the colony and held services "in an upper room in a horse mill." Their names were Krol and Huyck. The first Reformed church was not built until 1633.

Before 1638 there is no evidence of any effort at non-conformist regulation in the New Amsterdam colony. Is this the case because the percentage of the Reformed population was so small that it could not assert itself? Were the traders and regents Reformed and the earliest permanent settlers Lutherans, Mennonites and Catholics in search of religious freedom? The *Colonial History of New York*, volume 1, page 110, records that the Dutch Company's "Articles

he Rev. Phares G. Beer, Ph. D., D.D., is or of Grace Lutheran Church, Allentown, and a member of the ULCA Brotherhood cutive Committee. He is chairman of the orary Life Membership and In Memoriam mittee of the ULCA Brotherhood.

for Colonization" drawn up in 1638 proposed "an established church with a rate assured by the civil law on every inhabitant." These articles were submitted to the States General, and failed of approval, probably because they were too liberal to dissenters.

The law adopted in 1640 read, "No other religion shall be publicly admitted in New Netherland except the Reformed, as it is at present preached and practiced by public authority in the United Netherland, and for this purpose the Company shall provide and maintain good and suitable preachers, schoolmasters and comforters of the sick." Under this rule the ecclesiastical affairs of the colony were administered to the end of Dutch rule and for the first seven years did not show any indications of harshness.

It was when Peter Stuyvesant became director-general in 1647 and proposed to execute uncompromisingly the laws made for the colony "by God and the Dutch West India Company, and not by a few ignorant people," that the real troubles for the Lutherans began. Stuyvesant was a bold heroic individual, conscientious, exacting, fearless, prompt in making decisions and persistent in executing them. He cared little for the conveniences and preferences of individuals when compared with what he regarded the welfare of the community. Born in Holland in 1602, the son of a clergyman, he had been governor at Curacoa in the West Indies and lost a leg in a battle with the Portuguese. He was a consistent and uncompromising Calvinist, who believed that the highest welfare of any community was connected with its religious life and that if this life was to be worth while it must be regulate according to the decrees of the Syn of Dort.

Such laws and such a directo general to administer them ma serious and practical troubles for t conscientious Lutherans. The law r quired the baptism of all childre while restricting the administrati of the sacrament to the Reformed pa tor and in the Reformed Churc Thither were Lutheran parents co pelled to take their children for administration which they resente The Lutherans brought their childr to the Reformed pastors for baptis where there were no Lutheran pasto and as long as the Reformed Dut order for baptism of 1591 was use This order required only that t parents and sponsors promise that t child should be instructed in the do trines of the Old and New Testame and in the creed.

But now they were compelled bring their children into the Refor ed Church to be baptized. Direct General Stuyvesant, acting on the struction of his advisors, the two R formed pastors, Megapolensis a Drisius, insisted on the use of t strict formulary which bound t sponsors to the decrees of the Syn of Dort in 1619, binding sponsors the Heidelberg Catechism. Sinc Lutherans would not be bound to Heidelberg Catechism—for in qu tion 73 it speaks of baptism as "divine pledge and sign," wher Luther's Small Catechism, in secti II, says, "baptism worketh forgi ness of sins, delivers from death a devil, and confers everlasting sal tion on all who believe, as the Wo and promise of God declare"; w would they be bound by question

e it speaks of "the bread and of the Lord, as certain signs of ody and blood of Christ." These other rejections of basic Luther- achings were the source of Lu- n objections to the established rmed church and their efforts began, in a lawful way, to secure stor of their own.

1649 there was a Lutheran con- ation in New Amsterdam. For on ber 8 this entry was made on the eran church record at Amster- "A petition of the members of church of the Unaltered Augs- Confession in the New Nether- is read, in which they pray for nister."

cording to O'Callahan's *History ew Netherland*, volume II, page "the Lutherans in 1653 petition- he governor and council for y of worship and for permission nd for a Lutheran minister." The on was opposed by the two Re- ed clergymen who urged upon vesant that no public services but of the established church were able by law. The petition was y referred to the Company in nd, which, in 1654, replied: have decided absolutely to deny equest made by some of our in- ants, adherents of the Augsburg ession, for a preacher and the exercise of their religion."

e Lutherans did not stop their ls or hush their propaganda. same year, 1654, the little con- tion again sent a letter to the rans in Amsterdam to plead for tor. On June 20, 1654, "Paulus cker appears with a letter from n members of our Church in Amsterdam, requesting a pas- Notwithstanding the rebuff they had received from the Company, they now held religious services in their houses without a minister, by which they excited the governor's wrath, made especially severe by the Lutheran assertion that "Heaven was above law." Stuyvesant's penalty for preaching in a Lutheran service was one hundred pounds flemish and for attending a Lutheran service twenty-five pounds. These penalties went into effect on February 1, 1656, when a stringent "Ordinance against Conventicles" was posted, which read: "Some unqualified persons in such meetings assume the ministerial office, the expounding and explanation of the holy Word of God, without being called or appointed thereto by ecclesiastical or civil authority, which is in direct contravention and opposition to the general civil and ecclesiastical order of our Fatherland, besides that many dangerous heresies and schisms are to be apprehended. Therefore, the director-general and council absolutely and expressly forbid all such conventicles and meetings, whether public or private, differing from the customary, and not only lawful, but scriptually founded and ordained meetings of the Reformed divine service, as this is observed according to the Synod of Dordrecht." For violating this ordinance a number of Lutherans were fined and others cast into prison.

(to be concluded next month)

English Humor

"With all due reverence, my boy, I really think our English custom at the telephone is better than saying 'Hello' as you do in the United States."

"What do you say in England?"

"We say, 'Are you there?' Then, of course, if you are not there, there is no use in going on with the conversation."

The Topic for September

An Inter-Lutheran Topic

Edited by the Rev. John Mangum
1228 Spruce St., Philadelphia, Pa.

What About Gambling?

BY A. GORDON NASBY

The morning newspaper reports that the county sheriff has seized the slot machines in four golf clubs. The average reader glances over the item without realizing that the take in those slot machines was so large that it makes the difference between a year in the black and a year in the red for the clubs. Nor does he appreciate that he has scanned a small but significant indication of a development that is alarming to responsible leaders.

"America," said a national magazine recently, "is on its worst gambling spree in history. The cost of it is in the billions, more than the nation spends on education, medical care, and all the churches put together."

The number of Americans who gamble has been estimated by pollsters at 70 million. "Gambling," warns a leading statesman, "is the distinctive vice of the age."

Best known and most costly forms of gambling are horse racing, dog racing, poker, and slot machin This, however, is only the beginni of the list. It includes football a baseball pools, carnival games chance, pinball, gambling at priv bridge parties, purely speculat dealing in stocks, lotteries, car raff bingo, cock fighting, the gam table, golf, and punch boards. B even get a taste of gambling at m bles and pitching pennies.

E. Benson Perkins, chairman the Church of England's commit on gambling, has written a reveal book entitled *Gambling in Engl Life*, in which he points up the sential features in all forms of g bling. A skilled scientific investigat he sets them forth as follows:

I. The exchange of money ta place without any equivalent va material or personal.

2. The possession of money is termined solely by luck.

3. The gain of the winners is m possible by the loss of the losers.

4. The risk is often unnecess

Author

The Rev. A. Gordon Nasby is pastor of Edison Park Lutheran Church, Chicago, Ill. This is a congregation of the Evangelical Lutheran Church.

Topic Aims

1. To guide the men to an understan of the church's attitude toward gambling

2. To motivate the men to make Chris decisions in regard to gambling.

l artificial.

"Gambling," Herbert Spencer de-ed, "is a kind of action by which asure is obtained at the cost of n to another. It affords no equiva-t to the public good. The happi-ss of the winner implies the misery the loser." Ray Sprigle, an expert wspaperman, called gambling "an y form of theft." The late Dean ge was more caustic. He said that nbling is "the disease of barbar-s, superficially civilized."

Judge Elijah Adlow, who recently npleted 25 years of service in the unicipal Court of Boston, charac-izes the increase in gambling as e expression of our generation's ilosophy of "something for noth-g." The judge bases his conclu-ns on the general attitude of liti-nts in court, an attitude that ards a court award as a windfall. notes the popularity of the give-ay shows on TV and the readiness the public to seek ever-increasing nevolences from the government. brackets with these developments fact that major industries have en made out of gambling. Dis-ssed at the growing spirit, the lge calls responsible people to ampion "the principle that pro-ctive work is an essential element a well-ordered life and a healthy iety."

What's Wrong With Gambling?

Gambling is wrong morally, economically, and religiously. It does not build. It destroys.

Case after case can be cited to show that it harms the winner as well as the loser. A study of the winners of the Calcutta Sweepstakes over a period of nearly 100 years indicates that winning actually meant disaster for many. It was questionable whether the prize brought anything of permanent value to any of the winners.

Another study by Geoffry Martin entitled *Gambling and the Citizen* relates that of 16 who won large sums from football pools, only two had put the money to intelligent use. "Several wished that they had never won it. They simply did not know how to cope with the situation and found the money and responsibility too much for them." One man said. "I wish to God I had never seen the money. I have lost my job and I have lost the taste for work. I should be a better and a richer man today if I had never seen it."

Gambling contributes to poverty and neglect. The gambler, living continuously under nervous strain and excitement, endangers his mental health and, when he sustains heavy losses, is tempted to drown his troubles in alcohol. This point was recently illustrated in a United Press dis-

Cover Photo

Fifty-two youths from Europe and Scandinavian countries arrived in New York last month their way to the Third Assembly of the Lutheran World Federation in Minneapolis, Minn., 15-25. Four of them are shown on the front cover with two Lutheran pastors who were hand to welcome the group. They are the Rev. John Muller of the Bronx, N. Y. (American heran Church) (left), and the Rev. John Pearson of Pleasantville, N. Y. (Augustana Lutheran rch). The girls are Anita Diehl, Sweden; Brigitte Rooslang, West Germany; Christina elt, Sweden, and Inge Poster, West Germany. The group was joined later by 12 other heran young people from South America and the Far East. They are touring the United es in teams of two and three, as guests of American Lutheran youth organizations, il the Assembly begins.

patch from Pittsburgh which tells of a father who let his children suffer from malnutrition and illness while he spent his money on liquor and pinball machines. Neighbors said that they had given the children food until they learned that the father was eating it himself. Upon investigation, the police found that the father had also been arrested on bad check charges. He was described as a "pinball addict."

Dean Inge once asked a prison chaplain what class of criminals were most irreclaimable. He expected the answer, pickpockets or blackmailers. The chaplain, however, without hesitation answered, "The gamblers." Gambling destroyed a man's moral fibre.

A prominent sports figure has observed that after 40 years in sport he has never seen gambling attach itself to sport without severely injuring it. Baseball felt its future threatened when the Black Sox scandal broke. Recognizing that a swift and decisive move was needed, leaders set up a high-salaried czar with a lifetime appointment. They chose a man of integrity and character, Kenesaw M. Landis, to restore confidence and save baseball from the disgrace of association with the gambler.

Protection of, or dealing with, gamblers is the kiss of death for business. It is a parasitic growth which steals its nourishment from society.

What Does the Church Say?

The Protestant church generally condemns gambling. And it is often embarrassed at the position and practice of many Roman Catholics. Leaders recognize that such press reports as that of the arrest of a Wiscons priest and several hundred of h parishioners for staging a bingo ga does injury to the morale and repu tion of the church at large.

Although a Roman Catholic bish is reported as saying, "There's no ing wrong with a little gambling it is believed that not all priests a proud of their church's sponsorsh of bingo and carnival gamblin Some Roman Catholic laymen oper apologize for their church's activiti

Before Protestants point their f ger self-righteously, however, th need to look at their own record. is not unsullied. We, too, must fa the fact that our charitable work h on occasion sought support throu the selling of chances.

It has been my responsibility give catechetical instruction to ch dren from a children's home near church. Recently at a bazaar I w distressed at being approached teenagers from the home who w selling chances on a bicycle. Peo who did not know the background the children might have dismiss the whole promotion as innocent. the children's minister, however, knew that gambling had been an i settling factor in the lives of ma of their parents. It seemed unw to me to tempt these young folk w even the most seemingly harml form of gambling.

If we are convinced that Christian charities are God's wo we should not have to resort to ga bling for support. The man who w give only because his giving buys h a chance at a big prize is not givi

(continued on page 27)

n Memoriam Memberships

Phares G. Beer

During the past year four persons ere honored with In Memoriam emberships in the Brotherhood of e United Lutheran Church in nerica. All of them were active lay aders in their churches and one them had been president of his cal Brotherhood and treasurer of s conference, synodical and United theran Church Brotherhood.

Mr. Grann

George E. Grann, Jr. was a member Zion Lutheran Brotherhood, Mar-v, Ga., and served it as secretary r several years. He taught a Sunday hool class and was a faithful choir mber. He served in Europe in the cond World War as a Technician fth Grade in Company C, Sixteenth ttalion. At the time of his death was serving as gunmen instructor the Forty-eighth M.P. National ard at Springfield, Ga. He was an ive member of the American Le-n at Springfield. In all of his ac-ities he was very friendly and perative.

Mr. Haller

Ernest C. J. Haller was treasurer the United Lutheran Church otherhood from 1950 to 1954. He ved as Brotherhood treasurer in Ministerium of Pennsylvania m 1948 to 1950, in which time he s instrumental in having the syn-cal Brotherhood pay 135 per cent its quota to the general Brother-od organization to clear it of debts urred during the Second World r. He also served as a member of the Executive Committee of this body from 1950 to 1953. He served as Allentown Conference Brotherhood treasurer from 1945 to 1947. From 1945 until the time of his death he was a member of the Allentown Conference Brotherhood Committee.

He was a member of Zion Lutheran Church, Northampton, and served it for many years as councilman and financial secretary. He was president of Zion Brotherhood for a considerable time.

He was associated with the Coplay Cement Company for thirty-five years and was the treasurer for the last twenty-five years.

He had a keen interest in civic affairs and served on the executive council of Lehigh Council, Boy Scouts of America; was a past president of Northampton Rotary, and was treasurer at the time of his death; was on the board of directors of Northampton Teenage Center for many years; the executive board of Northampton Community Chest and served as secretary of Northampton Memorial Community Center.

Mr. Haller and his wife, the former Elizabeth Case, resided at 2727 Greenleaf Street, Allentown, at the time of his death. The funeral service was held April 18, 1957, in Zion Lutheran Church, with Pastor Arthur S. Deibert, officiating.

Dr. Menges

Dr. Franklin Menges was born at Menges Mills, Pa., October 26, 1858, the son of Jesse and Louise Dough-

erty Menges, farmers. He prepared for college at the Baugher Academy, Hanover, Pa. He graduated from Gettysburg College in 1886 with the B.S. degree and was given his Ph.D. in 1888 for work in chemistry, mineralogy and geology and was awarded an honorary Doctor of Science degree in 1927.

He taught chemistry and physics at Gettysburg College from 1886 to 1896. From 1896 to 1901 he was head of the science department of York High School. From 1901 to 1917 he was lecturer for the Department of Agriculture in Pennsylvania and spoke at all agricultural localities throughout the state. In 1904 he purchased a farm near York. He was an authority on soils, and in 1914 wrote "The Soils of Pennsylvania." In 1924 he was elected to Congress and served in the Sixty-ninth, Seventieth and Seventy-first Congresses from the Twenty-second District of Pennsylvania. In 1931 he retired to Arlington, Va., where he continued his community welfare and Lutheran Church activities.

He became a member of the Redeemer Lutheran Church, Washington, D.C., and was a much-sought-after speaker for church groups. His talks always centered on Christ and our indebtedness to God for all that he gives us. His favorite speaking text, according to Alfred O. Rasch, pres. of the Brotherhood of the Evangelical Lutheran Synod of Maryland, was Matthew 6:33-34, which admonishes us, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is t evil thereof."

On Brotherhood Sunday in Oc ber, 1955, when he was 96 years o he spoke at the main worship serv at Reformation Lutheran Church a held his audience spellbound. He w very alert of mind until the last. H low Lutherans in the area, especia those with whom he worshipped frequently as possible, loved h dearly.

Mr. Wagner

Robert Alvin Wagner, the son John and Anna Wagner, was b near Brodheadsville, Monroe Cou Pa., on September 3, 1874. parents operated a grist mill n Lake Minneola. He was confirmed Pastor Richard H. Clare in Z Church, Brodheadsville. Soon af his father's death in 1888 his mot and her family moved to Allento Here they became members of Mark's Lutheran Church. When February 13, 1894, Grace Luthe Church was organized about a bl from his home, he united with it. was a member of the church cou from 1895 to 1900 and from 1917 1920. He was a leader in Grace ther League, a choir member, a S day School teacher and served at different times as superintendent a member of the Brotherhood. W in Allentown he served as a mem of the Allentown school board. Allentown he was engaged in the n ing busines and later in the bak business.

In 1922 he entered the bak business in Baltimore and soon af wards moved to that city. After moved to Catonsville he united w Salem Lutheran Church, where he

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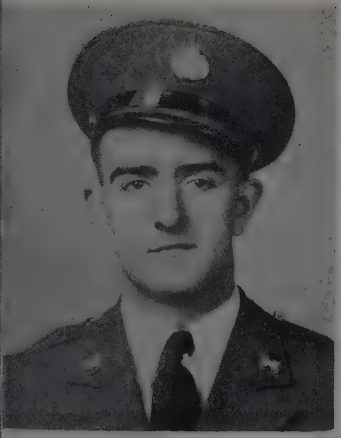


George E. Grann, Jr.

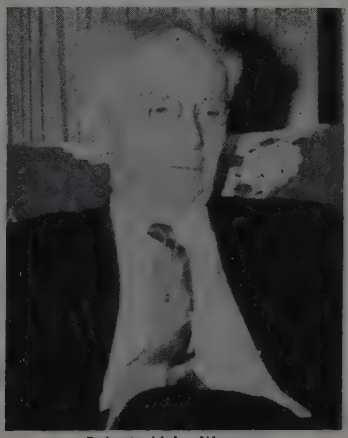
Died May 20, 1954. Aged 36 years. Memorialized by his wife through the Brotherhood of Zion Lutheran Church, Marlow, Georgia. He was secretary of his local Brotherhood and served in the Second World War.

Ernest C. J. Haller

Died April 16, 1957. Aged 55 years. Memorialized by the Brotherhood of Zion Lutheran Church, Northampton, Pa. He was president of his local Brotherhood, treasurer of the Pennsylvania Ministerium Brotherhood and the United Lutheran Church Brotherhood from 1950 to 1954.

Dr. Franklin Menges

Died May 12, 1956. Aged 97 years. Transferred by the Lutheran Laymen's Fellowship, Washington, D. C. through Reformation Lutheran Brotherhood. Washington. D. C. He was congressman from 1924 to 1930 and devoted much of his time to the work of the Lutheran Church.



Robert Alvin Wagner

Died August 19, 1956. Aged 81 years. Memorialized by the Salem Lutheran Brotherhood, Catonsville, Md. He served in the First World War. He was a church council and Brotherhood member and actively interested in all the local and general work of his church.

Scouting in the ULCA

By Dr. George A. Eichler

320 E. 20th St., Northampton, Pa.

Scout Joseph

We have just completed the third of a series of Sunday School lessons on Joseph as recorded in Genesis. It is one of the most dramatic success stories in all literature. Joseph kept the Scout oath and law perfectly. Dr. Ray O. Wyland, former Director of Protestant Relationships for BSA calls Joseph the first Boy Scout because he did his duty to God, to his race, to other people, and to himself. He kept every one of the Scout laws.

1. Joseph was trustworthy. His father sent him on a dangerous mission, involving overnight hikes without protection from wild beasts. He found his way by the stars.

2. Joseph was loyal. To his brothers who hated him, to his employer, and to his race.

3. Joseph was helpful. To his jailer, to fellow prisoners, to Pharaoh.

4. Joseph was friendly. To everybody—his brothers, Potiphar, prison keeper.

5. Joseph was courteous. He found favor wherever he went because of his courteous manner.

6. Joseph was kind. To prisoners, to his brothers, to Benjamin, to his father.

7. Joseph was obedient. To God, father, employer, king, conscience.

8. Joseph was cheerful. No matt how hard the going, Joseph was ways cheerful. He was a favorite prison as in court.

9. Joseph was thrifty. As Pha aoh's food administrator Jose taught the people to save for t seven years of famine.

10. Joseph was brave. He nev turned his back on a dangerous tas He never gave up. In the wilderne or in prison his courage never faile

11. Joseph was clean. He nev yielded to temptation.

12. Joseph was reverent. He he fast to his religious teachings. success or adversity his faith in G never wavered.

"Seven Days Without God Makes One Weak"

The above words were seen on a sign near a Methodist church in upsta New York by Marlen E. Miller, Easton, Pa., president of the Allento Conference Brotherhood of the Ministerium of Pennsylvania.

ews of Men and Their Meetings

nglish Lutheran, Oxford Junc-, Iowa, entered a "God's Acre" gram in which they have pur-ed 17 head of cattle, with various ers taking one or two in their ls to feed. Proceeds from the sale attle go towards the parsonage .

orty-seven men's groups in New k and New England Synod gave 0 to a special project sponsored he synod Brotherhood. Most of fund went to the discretionary of the synod president, Dr. F. Knubel, and to Scouting. Contri-ons range from $5 to $50 from unit.

wo Jamboree Scholarships were rded by the New York and New land Synod Brotherhood to Scout Hrdlicka of Bridgeport, Con-icut, and Robert Kipp of Staten d. Scout Director Paul Wasmund nized a band for the Jamboree. ach year the New York and New land Synod Brotherhood sponsors nner for men to be ordained at d. The dinner was held at Ni-a Falls this year. Vice President ence Neun presided. Approxi-ly 20 young men were honored. nnsylvania Ministerium Brother-sponsored a retreat late in June eir camp, Shawnee-on-Delaware. Cooper, Shearer, Brobst, along Judge James Henninger, were ng the leaders.

e annual meeting of the Minne-State Brotherhood was held at ddale Lutheran Church, St. Louis , Minnesota. New officers were ed and a new constitution re-ceived its first reading. Meetings have been held with the officers concerning possible affiliation with the ULCA Brotherhood.

St. Mark's, Coral Gables, Florida, has developed a series of interesting letters for interesting men in their meetings. Some are even addressed to the wife. A list of prospective members is given to each member. None are forgotten and all are worked on consistently.

The Brotherhoods of the National Lutheran Council bodies will be responsible for a display of materials being used by Lutheran organized men's groups throughout the world at the Minneapolis Assembly of the Lutheran World Federation this month. ULCA men from the Twin City area will assist in manning the display during the nine-day meetings.

Appointed by the ULCA Executive Board, Aubrey Mauney, vice president of the ULCA Brotherhood, and Leo Schwerin, director of stewardship and congregational life of the Ohio Synod, will be "official visitors" of the ULCA to the Lutheran World Federation Assembly in Minneapolis this month.

The Maryland Synod and the Georgia-Alabama Synod have adopted a resolution asking all their congregations to promote the King's Men church attendance crusade during Lent, 1958, according to a report by J. H. Oetgen, Atlanta, Ga., director of evangelism for the ULCA Brotherhood. The program will involve over 200 congregations.

Education for Living

By Earl S. Rudisill

Dimensions of a Leader

The "average man" is a mental construct—no one has ever seen him, for he doesn't exist. Nor has any one beheld the ideal man, or the perfect Christian. And who has seen the ideal leader? What are the dimensions of a leader?

The Christian leader has an upward reach toward God. He is spiritual-minded. He may say with Kant, "Two things overwhelm my soul—the starry heavens above, and the moral law within." He holds a Christian faith and cherishes the marks of Christ as his ideals. He is always trying to cultivate such qualities in others. There is ever an upward pull to offset the "human drag" in the other direction.

This leader looks toward the future. He sees possibilities in people and envisions their development in the days and year ahead. He recognizes that teaching and counseling are long-term enterprises. One needs to deal with people in a way that twenty years will bring no regrets. The growing Christian places study and other forms of self-improvement high in his repertory of action. He feels a "divine discontent" about himself, and he works for the development of self and others.

The leader doesn't live in a vacuum, and his interest in his group is not limited to the classroom. He is interested in their whole life and their problems. He has a "social consciousness"—he cannot be indifferent to the concerns and worries of people. He endeavors to keep up with educationa psychology, reads more than his de nominational journals in an effor to know what research is constantl bringing to light. All the while he i working for the acquisition of im proved personality traits—he want to be more even-tempered, tactfu friendly, courteous, and reliable.

Another feature of the leader's ou look is his concern about the endu ance of his work and whatever result from it. He looks to the future an works to make it better than the pa for all whom he touches. He recog nizes that time works in favor of suc achievement if the efforts are inte ligent ones, and continuous. He po sesses qualities which have eterna significance and is ever reaching ou to strengthen them.

Petrarch and others were greatl concerned that they might be remem bered by posterity, and some of the are well remembered. Others, how

who were not concerned about
, have been greater benefactors
manity. Such were Plato, Aris-
Hippocrates, Michael Angelo,
Vinci, Shakespeare, and Amiel.
same may be said of the Ref-
tion heroes, and countless mis-
sionaries, scientists, and writers. Above them all stands the Christ. Worthiness and its fruitage endure.

Such is the four-dimensional leader. At whatever point we begin we may cherish such ideals—and work and pray for their realization.

Are You Looking for Program Material?

n Ruff has a way of making theolo-
opics interesting. Remember his article
OK Magazine a couple of years ago
the Lutheran Church? As editor of
LUTHERAN, hundreds of thousands of
eagerly look forward to his weekly
s. Now he has written a guide to the
of the Lutheran World Federation
bly and written it specifically for **lay**
. It can be read in a short time.
er, each of the five topics covered
pandable to a discussion period in your
group.

theme of the LWF Assembly is
y and Unity in Christ". Dr. Ruff breaks
the theme as follows:
he Good News (Romans 6:15-23
):1-11)
od's Gift of Unity (I Cor. 12:4-31)
reedom for Reform (Galations 1:6-24)
reedom to Serve (Romans 12)
he Coming Kingdom (John 17)
Dr. Stewart Herman says, the little
aids in answering such questions as:
re can I find freedom?
n will all Christians get together?
hat use are creeds?
I really my brother's keeper?
t about the hereafter?
e it might have been more desirable
uss the theme before the LWF assem-
e topics of this little booklet are timely
We recommend it highly for your fall
gs. Invite someone who attended the
Assembly to lead the discussions or to
me of the highlights of the conclave.
may obtain copies at 15c each by
for "Liberty and Unity in Christ," by
E. Ruff, to:

National Lutheran Council
Attn: LWF Book
50 Madison Avenue
New York 16, New York

Brotherhoods organized since February 21, 1957

deemer, Lancaster, Pa.____1/21/57
thany, Newberry, S.C.____1/30/57
Ascension, Snyder, N.Y.____2/26/57
North Zion, Pittsburgh, Pa.__2/27/57
Christ, Pittsburgh, Pa.____2/27/57
912 North Ave.
Trinity, Niles, Ohio _____3/4/57
Shell's, Shellsville, Pa. _____3/4/57
Christ, Dallastown, Pa. _____3/4/57
Peace, Leduc, Albta., Can.__3/13/57
Holy Trinity, Little Falls, N.Y._3/18/57
Good Shepherd, Fayetteville, N.Y. 3/18/57
St. Timothy, Whitmire, S.C.__3/25/57
Grace-St. Paul, Gilbert, S.C.__3/25/57
Jerusalem, Baltimore, Md.____4/8/57
St. Paul's, Trexlertown, Pa. _4/15/57
Benscreek, Holsopple, Pa. ____4/17/57
St. John's, Mohnton, Pa.____4/25/57
St. Mark's, Norwich, Conn.___4/29/57
Christ, Liverpool, N.Y.____4/29/57
St. Philip's, Myrtle Beach, S.C. 5/2/57
Mt. Pleasant, Saluda, S.C.____5/2/57
St. Matthew's, Atlanta, Ga.___5/6/57
Bethany, Woodstock, Ont., Can. 5/8/57
Mt. Zion, Waterloo, Ont., Can. 5/15/57
St. Andrew's, Baltimore, Md. 5/28/57
Jerusalem, New Bethlehem, Pa. 5/28/57
Good Shepherd, Erie, Pa.____5/28/57
Bethlehem, Irmo, S.C._____5/31/57
St. Luke's, Wnp. Man., Can. _6/3/57
Brick Church, Ford City, Pa.__6/11/57
(St. John; St. Matthew; St. Michael)
St. Andrew's, Mahtomedi, Minn. 6/14/57
St. John's, Grand Prairie, Tex. 6/24/57
Emmanuel, W. Columbia, S.C._7/2/57
Immanuel, Bellevue, Nebr.___7/2/57
(A total of 43 this year)

Straight and Narrow

The late John McCutcheon once was asked to give some advice to the young. He hesitated a moment, and then repeated the words of Akbar, the ancient Mogul emperor: "I have lived a long time, but I have yet to see a man lost on a straight road." McCutcheon smiled and added, "None of you can improve on that."

News and Views From Headquarters

By Howard L. Logan

Considerable information concerning the Pittsburgh convention has been sent to congregational Brotherhoods, key leaders and readers of *Lutheran Men.* Some material has been sent from the New York office and others from the host group. Registrations are trickling in. We would like to urge that early registrations be made. Especially is this necessary with regard to reservations for housing and the banquet. The host committee must know in advance as indicated on their information mailed in June. A tentative program is included in this issue of *Lutheran Men.* We hope that it will lead you to decide to attend this year.

* * *

During the summer, President B. T. Bodie was involved in an automobile accident. Although the accident was a very serious one, latest reports at this writing were that he was recovering nicely. It was expected that he would be present at the Pittsburgh convention.

* * *

Dr. George Miley, president of the Ohio Synod, died in late June. Dr. Miley had expressed to Executive Secretary Logan a desire to se the men of that synod organized into a synodical men's unit. God called him to the church triumphant before this happened, but not before Dr. Miley had set the machinery in motion to accomplish this purpose. September 28 has been set by Ohio men to organize at Hilltop Lutheran Chur Columbus, Ohio.

* * *

Two new promotional folders available from headquarters. called "Teamwork" is especially signed to interest men's groups affiliating with the conference, sy and church-wide auxiliary. It can used, too, in encouraging the orga zation of men's groups. The sec is a reprint from *Lutheran Men* an article, "It Can Be Done." It t how a successful program is be operated in Albuquerque, New M co. You may secure both by writ headquarters. A third, on "Public in a Men's Group," is in the print stages and should be ready soon. second and third items will be ha book size.

* * *

August is to be a long-remembe month for American Luther Minneapolis is the site of the unus event which brings hundreds of

erans to America from all over the orld. And to that city will come ousands of Lutherans from all over nerica to participate in the Luther- World Federation Assembly. The sembly brings together representa- es of most of the Lutheran church- in the world. This will be a veri- le field day for Lutherans. If you e in the Minneapolis area August -25, drop in on the program.

* * *

A new stewardship film, "The Liv- Church," is scheduled to be own in your church this fall. Be re the Brotherhood supports its owing when it comes. Produced by Rochemont Studios, it is another cellently produced film by our CA Stewardship Department.

* * *

The Executive Committee met in tsburgh July 12-13. A number of portant actions were on the agenda the meeting. A session was held h a number of synodical Brother- od presidents and representatives the presidents of synods. The syn- cal leaders were called in to cuss long-range plans for our iliary

* * *

t is expected that a study of *heran Men* reader habits will be de in the near future. This will a cross-section survey and we hope that if you receive one of the questionnaires, you will help us better serve you by returning the form. You need not sign the form if you don't care to.

* * *

In the first fifteen months of service, the executive secretary visited men's units in twenty-three of the ULCA's thirty-two synods. Everywhere he has gone there has been interest in the men's auxiliary and the plans for the future.

* * *

May we remind you that you send to the New York office ONLY your registration forms for the convention. Delegates, $5.00. Visitors, $2.00. Reservations for housing and banquet go to:

Pittsburgh Convention Headquarters
Emanuel Lutheran Church
94 South Fremont Avenue
Bellevue, Pittsburgh 2, Pennsylvania

* * *

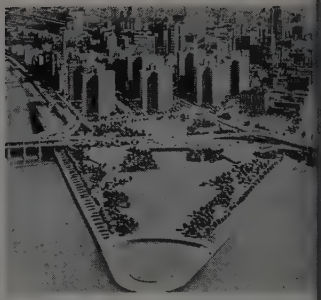
The American Baptist Church (Northern) recently honored some of its famous lay people. Among them were: Carl Erskine, Dodgers pitcher; singer Marian Anderson; Senator Frank Carlson (R. Kansas); Harold Stassen, and Governor C. W. O'Neill of Ohio.

Howard L Logan

Brotherhood Celebrates 50th Anniversary

As a part of a triple anniversary, the men of St. John's Lutheran Church, Stroudsburg, Pa., the Rev. P. N. Wohlsen, pastor, observed the 50th anniversary of their Ushers Association. The association was the predecessor of the present Brotherhood. A banquet was held at the Penn Stroud Hotel, with Executive Secretary Logan as the speaker. George Robinson, local attorney, was the master of ceremonies. Marlen Miller, president of the Allentown Conference Brotherhood brought greetings.

See You in Pittsburgh!



Tentative Program for Pittsburgh Convention

Thursday, October 17

10:00 a.m. — Executive Committee Meeting
Registration of Delegates and Visitors

Afternoon

2:00 p.m. — Opening Session of the Convention
Office of the Opening of a Convention
Adoption of the Agenda
Official Greetings
Response to Greetings
Appointment of Convention Committees
2:30 p.m. — Reports of The President
The Secretary
The Treasurer
The Auditors
The Executive Secretary
3:00 p.m. — Adoption of Proposed Constitution
4:15 p.m. — Report of Evangelism Department
Address by Dr. R. W. Stackel
5:00 p.m. — Closing Prayer

Evening

7:30 p.m. — Vesper Service
Dr. Everett Mitchell, Speaker
8:45 p.m. — Report of Executive Committee
9:30 p.m. — Informal Reception

Friday, October 18

9:00 a.m. — Devotions—the Rev. R. H. Tiemeyer
9:30 a.m. — Nomination Committee
Proposed Constitution
10:30 a.m. — Report of **Lutheran Men** Editor
Audio Visual Committee
Literature Committee
Membership and Extension Committee
Honorary Life and In Memoriam
11:15 a.m. — Address by Dr. F. C. Fry
12:00 noon — Closing Prayer

Afternoon

2:00 p.m. — Opening Prayer
Committee on Memorials
Place of Next Convention
Adoption of the Budget
Proposed Constitution
Executive Committee Report

4:00 p.m. — Workshops:
Officers (Mauney)
Programs (Anderson)
Scouting (Fuss)
5:00 p.m. — Closing Prayer in Workshops

Evening

7:30 p.m. — Vesper Service
Dr. Fred Wiegman, Speaker
8:45 p.m. — Report of Scouting Department
Presentation of Lamb Awards
Address by BSA Representative, Dr. A. E. Iverson

rday, October 19

9:00 a.m. — Devotions—the Rev. R. H. Tiemeyer
9:30 a.m. — Report of Resolutions Committee
President's Report Committee
Deferred Business
10:00 a.m. — Report of Stewardship Department
Address by Chester Myron, ULCA Stewardship Dept.
10:45 a.m. — Deferred Business
New Business
11:30 a.m. — Installation of Officers
Closing of Convention
12:00 noon — Adjournment

Afternoon

1:30 p.m. — Tour

Evening

6:45 p.m. — Fellowship Banquet
Dr. F. E. Reinartz, Speaker

PITTSBURGH CONVENTION BANQUET RESERVATION
THE BROTHERHOOD, U. L. C. A.

NQUET COMMITTEE
burgh Convention Headquarters
nuel Lutheran Church
h Fremont Avenue
evue, Pittsburgh 2, Penna.

Please reserve _____ places for me at the Pittsburgh nvention Banquet, Saturday evening, October 19, 1957, at $4.50 plate. I enclose $_____ to cover this cost. I understand this price includes all gratuities and automobile parking fee.

☐ Please mail tickets to me.
☐ I will get tickets at Registration Desk.

This Card, together with your check or money order for the full amount, must be in the hands of the Banquet Committee at above address not later than October 10, 1957, to guarantee a place at the Brotherhood Convention Banquet.

Name_____

Street_____

City_____ State_____

(see housing reservation on other side)

HOTEL AND HOUSING INFORMATION

PITTSBURGH CONVENTION, THE BROTHERHOOD, ULCA

October 17, 18, 19

SEND YOUR RESERVATION TO: Convention Committee
Emanuel Lutheran Church, 94 S. Fremont Ave., Bellevue, Pittsburgh 2.

Check one desired:

HOTELS

Name	*Single*	*Double*	*Twin*
The Penn-Sheraton Hotel (Convention Hotel)	( ) $8.00-$11.00	( ) $12.50-$14.00	( ) $13.50-$
The Sherwyn Hotel (5 blocks from Convention Church)	( ) $6.00-$10.50	( ) $ 9.00-$13.00	( ) $11.75-$
The Roosevelt Hotel (4 blocks from Convention Church)	( ) $6.25-$ 9.25	( ) $ 9.50-$12.50	( ) $12.00-$
The Pittsburgher Hotel (3 blocks from Convention Church)	( ) $6.75-$ 8.00	( ) $ 7.75-$10.00	( ) $11.00-$

(24 hour parking—$2.00-$2.80)

MOTEL

Conley's Motel ( ) $4.00-$10.00 ( ) $ 8.00-$10.00 ( ) $11.00
(Route 22—12 miles east of Pgh. via Parkway—Parking Free· Bath, Phone & T

NO PRIVATE HOUSING WILL BE AVAILABLE

IMPORTANT—All requests for hotel reservations must be in our hand
October 1, 1957

Hotel and Housing Committee,
94 S. Fremont Ave.,
Bellevue, Pgh. 2, Pa.

Please reserve the following space—Single—Double—Twin for me at

.....Hotel, Motel at $.....per n

I shall want this space:

From ..... A.M. P.M. To .....

I will arrive by: ( ) Train ( ) Auto ( ) Plane ( )

Approximate time of arrival .....A.M.

Name .....

Street Address .....

City .....State .....

I am a: ( ) Visitor ( ) Delegate

(see banquet reservation on other side)

National Lutheran Committee on Scouting

Lutheran Brotherhood Building
701 Second Avenue South
Minneapolis 2, Minnesota

Pro Deo et Patria Award

May 1st, 1957

Total Registrations		Total Awards Granted
14	American Ev. Lutheran Church	3
2,235	American Lutheran Church	481
2,620	Augustana Lutheran Church	666
4,297	Evangelical Lutheran Church	818
160	Lutheran Free Church	24
3,295	Lutheran Church—Missouri Synod	517
49	Lutheran Church—Suomi Synod	11
188	United Evangelical Lutheran Church	25
7,090	United Lutheran Church in America	1,631
8	Wisconsin Synod	1
107	Non-synodical	7
20,063	Total	4,184

Study Books for the Fall Season

Cross and Crisis in Japan

By Charles W. Iglehart

he author has been a missionary in Japan many years and is intimately familiar the life of the people and the work of church in Japan. He traces the develop- of Japanese Christianity and shows the role it is playing in Japan today. The provides insights into some forces at in Japan and the problems the country as it attempts to sit on the fence be- two great powers.

oth $2.50. Paper $1.25. Leader's guide, s, 50c.

The Kingdom Beyond Caste

By Liston Pope

This book sets the race problem in perspective by tracing the history of prejudice and its underlying causes, presenting scientific and religious data, and examining strategies for better race relations. The author, Liston Pope, is dean of Yale Divinity School. The book is sharply analytical and humanely intimate and should set a standard for clear and constructive thinking in regard to our most urgent dometic issue.

Cloth $3. Paper $1.25. Leader's guide, adults, 50c.

Order from any ULCA Publication House

Problem

Sharpen your pencils and wits for an interesting mathematical proposition.

Let's assume that the circumference of the earth at the equator is exactly 25,000 miles, that the surface all the way around is perfectly "level"—devoid of hills, mountains and ys. Suppose there is a rigid metal band, like a barrel hoop, around the earth at the tor, fitting snugly against the surface.

Now suppose that we decide to cut this band ot some point, and splice in another piece, tly three yards long. After this has been done, naturally the equatorial band will not fit ghtly.

How much space will there be between the band and the earth, if the band is supported lly distant from the earth's surface at all points?

Will the band be high enough for a worm to crawl under? High enough for a mouse to l under? A rabbit? A dog? A man?

See page 27 for answer

—adapted from **Nuggets**

The Use of Time

BY SAMUEL WEICKER

Time, like air and water, seems to be unlimited and cheap. Actually, however, it is extremely restricted and of very high value. For some of us life is a constant battle for time—time in which to do a multiplicity of things.

Despite its high value, time is used carelessly by many people. It is given to us by God, but some people use it as though they had at their pleasure generated it and are the owners of it. God extends it to us for proper use. But too often it is wasted or misused. Mere idleness, doing worthless things, dilatory tactics toward duty, excessive recreation and pleasure-seeking, anti-social acts, moral dereliction, and over-much day-dreaming—these are poor uses of a precious commodity.

In our churches across the continent, from the chilly north to the tropics, one hears the same bewildering story. The church's work is done by a few people while large numbers do practically none—some even become obstructions. When asked to teach a class, do visiting, serve as officers or on a committee, help in planning, accept assignments, or even attend church or Sunday school, many plead that they haven't the time—they are so busy.

So many lives seem overcrowded that one is prompted to ask, "Busy doing what?" How many of the things we do are really worth doi What contribution do they mak the betterment of society? Do the bors actually help any one? Do t boost Christian influence or serv maintain it? Every one ought to himself such questions, and then ceed in an intelligent way to find answers.

Some time ago a friend felt pressure for time. He was refusing calls of the church because "he di have the time." He then mad check of the use of his time ov two-week period. He discovered many of the things he was d weren't worth the effort—he slipped into them in a casual way decided to rule out about hal them. Then he gave time to ch rather generously.

It would be a fine thing for u make a careful study of how we our time—the more careful the be This would yield an accurate pic of what we actually do. On this formation we can make reli analysis and determine which ac ties are worth continuing and w ought to be dropped. This would vide a rational basis on which to w out our stewardship of time. A C tian use of time is just as impor as that of money, talents, property other human resources. A succes prosecution of the church's w hinges upon willingness of ch members to do the work. Full-t paid workers can do only a par it—they are especially needed to

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Mr. Weicker is writer of the "Men of the Church" column in **The Canada Lutheran,** from which this item was reprinted.

et the work and to render other rvices which only trained persons n do. In large degree the work of e Christian Church and the making North America Christian depend the readiness of our people to mp in" and help carry out the urch's program.

●

orida Brotherhood Convention

The United Lutheran Brotherhood the Florida Synod held its annual nvention at the Augustana Luther- Camp Emanuel, Groveland, orida, June 8-9. Delegates and ests were representing the three orth, central and south) confer- ces of the Florida Synod. Seven stors were in attendance, including . Royal A. Yount, synod president. Robert G. Doty of Hollywood spoke tensively of Brotherhood activities the South Conference. He wonder- why in many places the Brother- od membership and interest fluc- ated so much that attendance was v, while the attendance of the omen of the Church was so high. referred to a passage in St. Mark 24, and thinks he has the answers follows:

Each member must be active.

Each member should pay his dues mptly.

Each member should take some otherhood responsibility.

Each member should subscribe to *theran Men.*

There should be consistent good eting programs with a minimum ount of business.

It was recommended by President J. Kelley and confirmed by con- ition vote that future conventions held in host churches by rotation the three conferences. The conven- tion accepted the invitation of St. John's Lutheran Church in Hollywood to hold its 1958 convention in its beautiful new edifice.

Howard L. Logan, national executive secretary, spoke to the convention in the afternoon. He also delivered the address at the well-attended banquet in the evening. The theme of the convention was "Lift Up Thyself." Mr. Logan certainly lifted up the spirits of the convention by his inspired talks which were enthusiastically received. We were indeed fortunate that he was able to attend.

Sunday school and church services were held in the attractive camp chapel on June 9. John Glass, a student at our Southern Seminary, delivered a fine sermon on the convention theme, which closed the convention. —William T. Roe

●

Canada Brotherhood Convention

Dr. William H. Stackel, Rochester, N. Y., speaking at the fellowship banquet of the 20th annual convention of the Canada Synod Brotherhood, keynoted the main theme of the meeting, "Evangelize."

Dr. Stackel urged that research into the underlying reasons for lapsed membership be undertaken, so preventive measures could be taken. He asked us to back up our pastors and give of our time in the work of evangelism.

Garfield Weber and the Rev. Helmut Saabas welcomed the convention to St. James, New Dundee, May 25. Synodical greetings were brought by the Rev. Norman Berner, assistant to the president. ULCA Brotherhood greetings were brought by Howard

Logan, ULCA Brotherhood executive secretary, who spoke about the program of the Brotherhood.

The Rev. D. J. Glebe was the convention chaplain. Ernie Berner of Guelph was the banquet toastmaster.

The new constitution presented at the previous convention was adopted.

Workshops for pastors, presidents, program, and evangelism were held.

These officers were elected: President Walter Ludwig, Waterloo; First Vice President Howard Herter, Waterloo; Second Vice President Jack Liddle, Kitchener; Secretary Emmerson Kalbfleisch, Tavistock; Treasurer Elton Wilker, Woodstock; clergy members, Pastor Delton Glebe, Waterloo; Pastor Eric Reble, Bridgeport; Pastor Helmut Saabas, New Dundee; lay members, Ernest Miller, Kitchener; Earl Stieler, Kitchener; Garfield Weber, New Dundee.

—Samuel Weicker

●

New York Synod Brotherhood

The 27th annual convention of the Brotherhood of the United Lutheran Synod of New York and New England was held at Resurrection Lutheran Church in Syracuse on Friday and Saturday, May 10 and 11.

Featured on the Saturday afternoon program was a speech by William K. Hayes of the Youth Activities Committee of the Syracuse Junior Chamber of Commerce. Mr. Hayes addressed a workshop session on scouting, and explained how the program of the Boy Scouts of America builds character and leadership in youth.

Dr. Robert Stackel, chairman of the Lutheran Evangelism Mission, speaking at the Saturday evening banquet, said, "The Lutheran Evangelism Mission has revealed something of the infinite potential Christian laymen for evangelism. T is a thrilling day to be a layman the church.

"You can't be a believer with being a witness. It is impossible fo Christian to delegate his responsibil to witness. The crisis in congre tional evangelism now is a short of workers.

"The King's Men program of Brotherhood helps overcome t weakness. We can receive new me bers better than we can hold the In 1955 the ULCA received m members by adult baptism 'from world' than any other major Luther church body in America, but membership losses were so great t our net gain was the lowest of Lutheran church body."

●

United Lutheran Church Women Will Meet In Connecticut

The biennial convention of United Lutheran Church Women be held on Oct. 1-2 in Grace Luth an Church, Hartford, Conn., the R Frederick W. Teichmann, pastor.

The Rev. Dr. Robert Stackel, rector of evangelism for the UL will speak on Tuesday evening, 1. Other speakers will be the Rev. Karl Henry, secretary of Survey Research of the Board of Ameri Missions, ULCA; Miss Hana M kiel, of Egypt, delegate to the Lut an World Federation Assembly, the Rev. Dr. Frederick R. Knu president of the New York and N England Synod.

●

Answer

Here is the answer to the problem on page

The band would be approximately 17 hes above the earth—high enough for a n to crawl under easily without touching it.

●

In Memoriam

(continued from page 12)

ne an active leader in the congre- ion and a member of the church ncil and Brotherhood.

Mr. Wagner served in the ordnance partment in the First World War m September 10, 1917, to Janu- 8, 1919, and in recognition of fine work he was given a citation the War Department from the ef of ordnance.

He was not only interested in his al congregation but also in the gen- l work of the Church. For the last years that he was a member of ace Church, Allentown, he not only ularly contributed to the appor- nment of his congregation but sonally assumed and paid what- r deficit there was at the end of year.

He and his wife, the former Emily ndle, resided at 305 S. Rolling ad, Catonsville, at the time of his th.

A total of thirty-nine persons have en honored with In Memoriam mberships, thirty-two of whom re laymen and seven were pastors. ven of these were from the North rolina Brotherhood, seven from the nsylvania Ministerium Brother- od, six from the New York and w England Brotherhood, five from Central Pennsylvania Brother- od, three each from Maryland and uth Carolina Brotherhoods and each from Georgia-Alabama, nois, Nebraska and Pacific otherhoods. If you and your group are interested in honoring one of the Lord's faithful workers who has gone to his reward, confer with the Honorary Life and In Memoriam director or secretary of your conference, district or synod, or with the author of this article at 708 St. John Street, Allentown, Pa.

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Topic

(continued from page 10)

from a Christian motive or displaying a sense of stewardship. A charity which can be supported only if we promote gambling is on a shaky footing.

The Bible makes some wise statements that have a bearing here: "Treasures of wickedness profit nothing." "He who is greedy of gain troubleth his own house." "As a partridge sitteth on eggs and hatcheth them not, so he that getteth riches and not by right, shall leave them in the midst of his days and at his end shall be a fool."

There are four ways, someone has declared, in which property can change hands: By gift, by fair exchange, by stealing, and by gambling. Only two of these ways are morally right.

What Is the Cause?

Before we can make substantial headway in combating the spread of the gambling disease, we shall have to understand the cause. Gambling has been called "an emotional deficiency disease." It is said to be the result of rebellion at the monotony and drudgery of life. It can be an escape for those who hate the work they have to do.

"Why do people gamble?" I asked an experienced counsellor and min-

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ister whose opinion I respect. "Because," he answered, "they have lost the spirit of adventure."

That recalls the comment of a man living in poverty who had spent his last coin on a lottery ticket. When asked why he had gambled all he had, he replied, "It's the only thing left in the world worth hoping for."

We are advised to attack gambling from the intellectual instead of the moral side. This may have some merit since those who gamble extensively probably will not be swayed by any moral or religious arguments. So headway may be made in reduc gambling by education. The gamb may be helped to recognize the b renness of his life and be led understand the destructive effects his indulgence in gambling.

This approach, however, does always work. I have counselled w a gambler who has lost thousa and thousands of dollars. I have s him suffer as I have seen few n suffer in consequence of their de I have reminded him that a man w makes his living off one-armed ba its calls the people who patronize slot machines foolish and naive have shown him the comment of of the foremost bookmakers who s that with all his knowledge he co not make money on the horses. bookmaker significantly added, " had an enemy I despised and wis to destroy, I could find no better w of ruining him than getting hi bet on the horses." My friend ad that what he does is stupid. But

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mbles again at almost the first portunity.

Dean Inge was convinced that mbling was due to an utter lack of elligent interests, a dreary boredom d discontent, and an entire lack of nscience about the getting and ending of money.

The spread of the gambling fever derscores the need of adventurous ing in God's service. J. Alexander ndlay says the cure for the gam- ng craze is to give people some- ng better and more exciting to nk about and to live for. He adds t that is what the early church did.

The Christian diagnosis sees gam- ng as the symptom of disease, the gation of God.

The Christian man must ask him- f whether as a Christian he can ord to gamble in any form. To be e, all of life involves risk. We st not, however, confuse this risk h gambling. Can a Christian with good conscience gamble? The wer should be given only after Christian has thought through implications involved. He needs give serious thought to the fact t, for the Christian, all of life is d as a response to the forgiving e of God.

ohn Oman, an honored Christian der, once spoke a word to preach- which may serve to help sum- rize the matter. "Suppose," he d, "you feel called to speak of nbling. For it there are no end of tle defenses. If you confine your- to rebutting them, you will not far." Then he asks the men to sider this question: How does nbling look to a man who recog- nizes all he has as a gift from God, a gift of which he is a steward for God?

Questions for Discussion

1. What reasons might prompt the average citizen to have nothing to do with gambling? How might a Christian man differ in his reasons?

2. Should the government legalize gambling for revenue purposes?

3. In what way does a gambler pose a threat to society?

4. Is it right for a rich man to gamble when he has so much money he would never feel his losses?

5. Would legalized gambling reduce the corrupting influence of gambling in our nation?

6. What arguments are advanced in favor of, and against, gambling in behalf of charity?

7. In what way can the church best promote a program of education regarding gambling?

8. How can Lutheran men help revitalize the prograb of the church to fill empty lives with adventure?

9. Does Christian vocation have any implications that relate to the question of gambling?

For Self-Examination

1. Have I any firm principle in regard to gambling? Is moderation my test of its evil?

2. Do I carry on business dealings in which my gain comes wholly at the expense of another and without any benefit to him?

3. Have I at any time tempted or influenced others to gamble? Have I helped weaken their restraint?

4. Does my kind of stewardship encourage leadership of charitable institutions to rely solely upon gifts for

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their work, or does my kind of giving help drive them to forms of gambling for support?

5. Would I as soon make a direct gift as buy chances in supporting charity?

Projects for Lutheran Men

1. Assign a study of metropolitan daily newspaper stories over a stated period of time with the following ends in view: A) Collect the stories which report gambling in any form. B) Collect the stories wherein gambling led to or may have contributed to tragedy or misfortune.

2. Plan projects in which we may experience the truth that "it is more blessed to give than to receive."

3. Intensify stewardship education.

Brotherhood Sponsors Scout Contest

The Brotherhood of St. James (Straw) Church, Phillipsburg, N. J., recently, through the scout committee, sponsored a contest among members of Scout Troop 56 and Explorer Post 56 of their church to select a winner to attend the national Boy Scout Jamboree at Valley Forge, July 12-18.

The contest was based on scouting spirit, participation and advancement. The prize of $80 was applied toward the $100 registration fee. The contest had a surprise ending, in that it judged a tie, with First Class Sc Larry Laubach and Life Explo George Hackett winning. The sco and explorers helped raise part of money with a paper drive.

The awards were presented a Court of Honor covered dish din in May. On that occasion Alvin Ge Jr. was presented a scouting lead ship award by Scout Field Execu Joe Miller. Explorers George M ners and Lester Stocker received S Scout ratings.

—C. P. Shoemake

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New York Eastern Conference

The Brotherhood of the East Conference, New York and New E land Synod, held their spring con tion at St. Luke's Lutheran Chu Amsterdam, N. Y., May 18.

Encouraging reports were given conference officers, and the congre tional units were thanked for th support given the Special Pro Advance.

The convention was addressed ing the afternoon session by Dr. H man Keiter, professor of religion psychology, Hartwick College. subject was "Christian Soc Action."

Later in the evening the conven was served a banquet of barbe turkey by the host church. The sp er at our banquet was the execu secretary of the ULCA Brotherh Howard Logan.

The convention closed with a per service conducted by the R Robert Reisch, Richmondville, N.

—Leland Hoker

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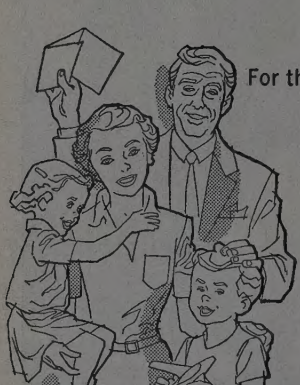

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